# A DISCOURSE

Concerning the Nature

OF

# CHRIST'S KINGDOM.

With

Relation to the Kingdoms of this World;

IN

Two Sermons Preach'd at S^t^ Maries

BEFORE THE

# University

OF

# CAMBRIDGE.

By MILES BARNE Fellow of S^t^ *Peter's* College.

Publish'd by Authority.

*CAMBRIDGE*,
Printed by *J. Hayes*, Printer to the University; for *R. Green*,
Book-seller in *Cambridge*. 1682.

# Imprimatur,

*Nath. Coga*, Academiæ Cantabrigiensis Procancellarius.
*Jsph. Beaumont*, Reg. Theol. Professor.
*R. Widdrington*, Dnæ Margaretæ Professor.
*Geo. Chamberlaine*, sen. Theol. Doctor.

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TO THE

Reverend and Right Worshipful

# Dr Nathaniel Coga

VICE-CHANCELLOR

And Master of *Pem. Hall*;

# Dr Joseph Beaumont

Regius Professor of DIVINITY

And Master of *St Pet. College*;

And Other the Worthy

HEADS of the University of

*CAMBRIDGE.*

I *Should not presume to prefix Your Great Names to this mean Discourse, were I not encourag'd thereto, by the Kind Reception it found from you, when I had*

*the Honour to Preach it before You. Your Attention then, made me believe it not altogether Impertinent; And Your Approbation ſince, makes me think it not altogether unfit for the Publick. It ſets forth Guarded by Your Authority, And therefore defies the Cenſure of the Factious, and Schiſmatical. For them to Cavil where you have given Judgment, will only betray their wonted Prejudice. Neither will Ye be aſham'd of the Dedication, when it ſhall appear, That the Diſcourſe repreſents You, in Your Principles and Practices, in Relation to the Government both of Church and State. You are Undoubtedly, in Your Capacities, the Stable Supports and Ornaments of Both. For though Ye are*

fix't to particular Spheres, yet Ye Influence the Nation by Your Learning, Prudence and Loyalty. His Majesty did lately, of His own Accord, vouchsafe to Honour You, with His Royal Presence, which Gracious Act does sufficiently Testifie to the world, How well Ye have behav'd Your Selves, in the Government of this His University, and How worthy He thinks You of Greater Dignity. May Ye always enjoy His Royal Protection, encrease in the Esteem of all Virtuous and Judicious Men, and never lose the Reputation Ye have already Gain'd as in Your several Colleges, so in the University in General, which is at this Day by Your wise Conduct so well manag'd, as to be Dreaded by the Factious, Loved and Respected by all

Good

*Good Subjects. That Ye would reckon me in the number of these is the Great Ambition of*

Your most Devoted

and Obedient Servant

*M. Barne.*

# A SERMON

Preach'd before the

# University OF CAMBRIDGE.

---

S. John 18. 36.

*Jesus answer'd, My Kingdom is not of this world.*

WHich answer was occasion'd by *Pilat's* Question, *What hast thou done?* For *Pilate* urging Christ to confess, whether He were guilty of the Crimes laid to his charge by his goodly Accusers the *Chief Priests*, which were no less than *High Treason* and *Blasphemy*, gave Him an opportunity to discourse of the Nature of Joh. 18. 35.

His *Kingdom*; And from thence to ſhew the *Malice* and *Falſity* of their Accuſation, He did not deny Himſelf to be a *King*, but from the *Quality* of his *Kingdom*, gave ſufficient Proof, that He was falſely accuſed as a *Traitour* and *Enemy* to *Cæſar*. As much as if He had ſaid, I confeſs my ſelf to be a *King*, yet by renouncing all earthly *Sovereignty*, I make it plainly appear to you *Pilate*, whom I own to be my *Lawfull Judge*, for as much as you are commiſſioned by *Cæſar*, as He is by God; That my *Accuſers* the *Chief Prieſts* and their *Accomplices* are a Pack of *Profligate Villains*, reſolv'd to take away my Life, either through *Malice*, *Revenge*, or what is worſe, the *Unnatural Pleaſure* they take in *ſhedding* of *Innocent Blood*. And to effect this their Helliſh Deſign, they have no ſurer method, no more plauſible Pretence, than to lay to my charge Crimes which I never was guilty of, and ſuch as my very ſoul abhors. They would perſuade you, That I am a *dangerous Perſon*, an *Enemy to Cæſar*, and a *Conſpiratour againſt the Government*. That I would ſubvert the *eſtabliſh'd*, and introduce a *falſe Religion* of my own. Whereas, had I any ſuch *Deſign*, I ſhould not have appear'd in ſuch mean circumſtances, as hitherto I have

done, attended only with a few *poor Disciples*, and They too unarm'd, and moreover, by me ſtrictly commanded not to draw the ſword *againſt Publick Authority* upon any provocation whatſoever: But like your *Emperours* I had march'd with my *Guards* about me, and appear'd at the *Head of twelve Legions of Arm'd Angels*, who ſhould have fought my Battels, confounded mine *Enemies*, and not have ſuffered me to have been deliver'd into their *Hands*. And therefore believe me *Pilate*, *Cæſars Kingdom* is in no danger of being overthrown by mine; which is no other, than what the *Jewiſh Prophets* have foretold ſhould be ſet up in theſe Days. A *Kingdom* which would *Legitimate* the *Jews*, and make them what they falſely pretend to be, *Children of the Faithfull Abraham*. A *Kingdom* which would make *Cæſar Great* and *Happy*, by making His *Subjects Obedient* and *Loyal to Him*, whilſt he approves Himſelf ſo to the *King of Heaven*. This ſeems to be truly the Reaſon of Chriſts Declaration---*My Kingdom is not of this world*. From which Explication of the words, and the ſeveral Circumſtances of our Saviours Tryal we may obſerve: 1. *Under what vizard Calumny commonly wreaks its malice upon Innocent Perſons.* 1.

2. Secondly, *The ſtedfaſt meen and undaunted carriage of Innocency under the moſt extream violence of its Oppreſſors.*

3. Thirdly, *The ſalvage Fury of the multitude, who when ſtirr'd up by the Rulers, nothing can appeaſe, but their louder cries, Crucifie, Crucifie, muſt prevail.*

4. Fourthly, *The Frailty of Judges, ſometimes through Fear, but oft'ner through ſecular Intereſt, corrupted to go againſt their Judgments.* But becauſe theſe obſervations ſeem rather to ariſe from the previous and ſubſequent Circumſtances of our *Saviour's Tryal*, than any immediate foundation in the *Text* it ſelf, I ſhall be very brief in their *Illuſtration*.

1. Firſt, *Under what vizard Calumny commonly wreaks its malice upon Innocent perſons.* *Humane Nature* notwithſtanding all the *Affronts* and *Indignities* which M^r *Hobs* hath thrown upon it, is of it ſelf very civil, obliging and compaſſionate. In common ſpeech, *Humanity* and *Civility* ſignifie the ſame thing. Nothing makes a deeper impreſſion upon our minds, than to ſee *Virtue oppreſs'd*, nothing is more grating than to ſee *Villany proſper*: As the *wiſeſt men* have not been free from *Reſentments* of this *Kind*; ſo the *Beſt* have not always been able to abſtain

abſtain from making ſome undue *Reflections* upon *Providence* on this account. The *Heroick Patience* of *Job* as 'twas admirable, ſo 'twas ſingular, He being the only Example of a meer man, who ran through all the *Dolorous Stages of Affliction*, with an unwearied and unblameable *Conſtancy*; He alone deſerv'd that great Character, *In all this Job ſinned not, nor charged God fooliſhly.* This being truly the *State* of *Humane Nature*. Whenever it has or ſhall be the Fate of *Innocent perſons* to ſuffer in this Life, to accompliſh their *Triumphs* in the other, it muſt be by making them *Guilty* of the blackeſt *Crimes*. I ſhall keep my ſelf to the Inſtance of my *Text*, our bleſſed *Saviour*; who though *He had done no violence, neither* was *deceit found in his mouth*, yet He was accuſed by a *Band* of *Prieſts*; His *Accuſation* was *Blaſphemy* and *High Treaſon*. And ſo the Son of God was found *Guilty* of *Blaſphemy* againſt *God*. The *great Exemplar* of *Loyalty* and *Obedience* was Sentenc'd to die, and executed as the worſt of *Malefactors*, a *Traitour* againſt *Cæſar*. Job. 1. 22. Iſa. 53. 9.

*The Stedfaſt meen, and Undaunted Behaviour of Innocency under all the Injuries of its Oppreſſors.* And indeed who but an *Innocent Perſon* could have ſuſtain'd, with ſo much *Bravery* and 2.

*Greatneſs* of *Mind*, all thoſe undeſerv'd *Indignities* which were thrown upon Our *Saviour*? For He was *Judas-like* betrayed, by That which ſhould be a Token of the Deareſt *Friendſhip*, a *Kiſs*. Rudely apprehended by *Ruffians*. Cowardly deſerted by his *Diſciples*. Inhumanely Buffeted and Scourged by the *Rude Soldiers*. Mockingly Arrayed in a *Purple Robe*. Falſely Sentenc'd to *Death* by Cowardly *Pilate*. And all along His tedious and painfull *Crucifixion*, mock'd and revil'd by His unrelenting *Executioners*. Now as that *Heroick Patience*, which ſhined forth in our Saviour, under and above all theſe *Cruelties*, convinc'd All but the *Contrivers* of them, of His *Innocency*, and extorted
Luk.23.47. that Noble *Confeſſion* from the *Centurion*; *Certainly this was a Righteous man.* So if the like *Patience*, does not produce the like Effect in us towards all His *Followers*, whom He out of His mighty *Love* has enabled to *Drink* of that bitter *Cup*, which He *Bleſs'd* and *Sweetn'd* with *His Sacred Lips*, 'tis not a Sign of their *Guilt*, but of a *Jewiſh Obdurateneſs* in our Hearts.

3. The ſalvage *Fury* of the *Multitude*, who if once ſtirr'd up by the *Rulers*, nothing can afterwards appeaſe, but their Louder Cries, *Crucifie*, *Crucifie*, muſt prevail. *Pilate*, ye know,

was

was willing to have releas'd *Jesus*. For He pronounc'd Him *Innocent* once and again. But being frighted, He was at length overcome by the Outragious *Clamors* of the *People*; And then against *Law* and His own *Conscience*, He deliver'd Him to the *Will* of His *Adversaries*. Against *Law*, for the *Witnesses* did not agree; against His own *Conscience*, for He took *water* and wash'd His *Hands*, and Foolishly thought by that *water* to wash away the *Guilt* of shedding that *Innocent Blood*, not to be wash'd away but by the *Virtue* of that *Blood* which He caus'd to be *shed*.

4. *The Frailty of Judges sometimes through Fear, but oftner through Secular Interest corrupted to Act against their Consciences.* I do not find in the whole *Tragical story* of our *Saviours Tryall*, But that *Pilate* was of Himself a very *Good Judge*. That He carried a fair mixture of *Justice* and *Mercy*. For though He understood not the *Great Worth* of the *Prisoner* brought before Him, yet out of the *Gentility* of His Nature, he treated Him respectfully. He seem'd rather to pity, than upbraid His *Calamities*. He forbore all *Bitter Sarcasms*, and used no *Reproachfull Language* towards His *Person*; so far was He from encouraging the *Furious Proceedings*

*ceedings* of His *Malicious Accuſers*, by any *Incentive Harangues*, That he endeavour'd, what he could, to *molliſie* and *aſſwage* them, by *Grave* and *Sober Speeches*. He was as willing to hear the *Defence* of the *Priſoner*, as the *Indictment* which was alledg'd againſt Him. But notwithſtanding all theſe promiſing *Signs* of *Juſtice*, and an *Impartial Tryal*; when He perceiv'd that the *Chief Prieſts* and *Elders*, had got the Cry on their ſide, and that there was *Danger* of looſing His *Judges Place*, if He did not comply with the unruly *Multitude*; when the bloudy-minded implacable *Prieſts* began to *Brave* him on the *Bench*, and tell him to his face, that if he let the *Priſoner* go He was not *Cæſars Friend*; He deliver'd Him up to the Will of his *Crucifiers*. And neither his pretended *Clemency*, the *Interceſſion* of his *Beloved Wife*, the apparent, and by him confeſs'd, *Innocency* of the *Priſoner* could ſave Him from the *Croſs*. And thus the *Great Sacrifice* of the *World*, was *Sacrific'd* to *Intereſt*, and *Popular Fury*. O Let all the *Judges* of the *Earth* take warning from *Pilat's Frailty*, and learn to do *Juſtice*, in ſpite of the *Threats*, and *Allurements* of the world.

But

But to come yet closer to the Text; *Jesus answer'd my Kingdom is not of this world.* Because Jesus declar'd His *Kingdom* not to be of this world, therefore had He not a Kingdom in this world? did not all the *Titles* to *Dominion* meet and concenter in him? For had not He the Right of Primogeniture, whom the *Father appointed Heir of all things*? Had not He the Right of Creation, *by whom He made the worlds*? *The Right of similitude*; for was He not *the Brightness of his Glory*, and the *express Image of his Person*? *The Right of conservation, for does He not uphold all things by the word of His Power*? *The Right of Redemption, for has He not purged our sins*? Heb. 1. 3.

And does He not now enjoy *the Right of Exaltation, and Possession, for is He not set down on the Right Hand of the Majesty on High*? Which of the *Potentates* of the earth can shew more *Glorious*, or just *Titles* to the *Sceptres* which they sway?

And therefore First, as a Learned *Expositor* 1.
has observ'd, these words cannot be understood so, as to exclude *Christs Right* to a Kingdom in this world, for in the next verse it follows expressly, *for this end*, *viz.* That I might be a *King*, *came I into the world.* Joh. 18. 37.

2. *Secondly*, These words cannot be understood, as if there were *Kingdoms* of this world, which were originally of this world, though *Christs Kingdom* should not prove to be one of these. This *Exposition* will suit with their *Frantick Humour*, who place the *Origine* of *Dominion* in the People. But what *Jesus* replied to the *Roman* President, in the 11th v. of the next Chapter, does sufficiently confute that wild, and dangerous Position; οὐκ εἶχες ἐξουσίαν, which comes from ὁ ὢν; *Thou could'st have no Power at all against me, except it were given thee from above.* Now let but the People produce *Jehovah's* special *Donation*, or immediate *Conveyance* of *Power* to them; And then wee'll be content to submit to their *Government*; But if they can produce no such *Instrument*, how *Impious* and *Sacrilegious* are they, in challenging to themselves the *Origine* of *Dominion*, which belongs solely to *Jehovah*.

John. 19. 11.

3. And therefore, Thirdly, it follows the words themselves cannot bear this Construction, That any just *Power* should be *Originally* of this world. Force and Might may, But ἐξουσία the word used in the *New Testament* to signifie *Power* is *Originally* in *God*, and *Derivatively* in Kings, as *Gods Vicegerents*.

The Question then seemeth not fully re-

solv'd

solv'd in what sense Jesus said--*My Kingdom is not of this World.* S^t *Chrysostom thinks He spake of the Kingdom of Heaven, for He does not say my Kingdom is not of this world, as though He had not a Right to possess the Kingdoms of this world, But because He had a Greater, and more Glorious Kingdom in Heaven.* S^t *Aug. And I'le trouble you with no more Expositors, thinks He spake of His Church, which is His Kingdom, and not so properly of this world, because is is here only in Pilgrimage, and a state of Probation, and shall not be Perfect and Triumphant untill it be seated in Heaven.* But as I told you before, the meaning is plain enough, *My Kingdom is not of this world*, i. e. 'Tis not of the same *Nature*, and *Quality* with the *Kingdoms* of this world. It consists not, as they do, in *Outward Pomp*, and *Grandeur*, but is of a *Spiritual*, and *Heavenly Temper*. That this is the true meaning of the words will appear;

First, *From the manner of its Institution*; which was not like that of the *Kingdoms* of this world; in the servile Submission of men, or any Bloudy Conquest over them. He arrived at *Sovereignty* without *Raising* of *Armies*, or *Fighting* of *Battels*; neither did He measure the *Greatness* of His *Kingdom*, from the *Deddy Strength*, the *Numbers* of His *Subjects*, or the 1.

*Largeneſs* of his *Territories*. But contrariwiſe His *Kingdom* was founded in the *ſubmiſſion* of the *ſoul*; He ſet up His *Standard* in the *Inward Man*; And His *Power* was chiefly manifeſted in the *Noble Conqueſts* which He wrought over the *Rebellious Wills*, and *unruly Affections* of men. And this mighty work He effected after a *ſpiritual manner*. By the *Reaſonableneſs* of His *Doctrine*, and the *Exemplarineſs* of His *Life*. By the *Majeſty* of His *Miracles*, and the *Energie* of His *Spirit*. By ſtrict *Faſtings*, and fervent *Prayers*; and all other *ſeverities* of an *Holy Life*. Laſtly by *Atteſting* the *Truth*, and *Dignity* of His *Kingdom* by His *Bloud*. And thus the *Kingdom of Chriſt*, in a ſhort time, ſpread its *Triumphant Arms* throughout the world. It took *Poſſeſſion* in all the *Kingdoms* of the world; But diſpoſſeſs'd none of the *Kings* of the earth of their *Dominions*. It comitted an *holy violence* upon mens *minds*, but left their *Bodies*, and *Eſtates* free. It conquer'd *Kings*, and ſubdued their *Subjects*, and yet at the ſame time eſtabliſh'd the *Crown* upon the *Head* of the one, by making *Obedience* an indiſpenſable *Duty* in the other.

2. Secondly, *This will appear from the manner of its Adminiſtration.* As His *Kingdom* was at firſt founded, ſo was it *Govern'd* in a *manner different* from

from the *Kingdoms* of this world. The *Obedience* of His *Subjects* proceeds from a *Principle* of *Filial Love*, not of *Servile Fear*. He secures them in their *Allegeance* by His *Invisible Power*, but never constrains them by any *Visible Force*. He *Raised* no *Taxes* for the *support* of His *Government*, but *Religiously* paid them, where they were due. He *Enacted* no *Penal Statutes*, Leading to *Pecuniary Mulcts*, or *Corporal Punishments*, but yet He *submitted* to those *Laws*, and enjoyned His *Followers* to do the same. His *Court* was so far from being crowded with *Ministers of State*; that sometimes He had no *Attendants* at all; And when He had any, they were of no *higher rank* than *poor Fishermen*. He was so far from being *Ministred* unto, that He became the *Servant* of All, so far from being served upon the *Knee*, that He *Kneeled* down, and *wash'd* His *servants feet*; so far from sending forth *Embassadors* to negotiate the *Affairs* of this world, that He strictly commanded His *Disciples* to leave them All, whenever they *Hinder*, or stand in *Competition* with the *Concerns* of His *Kingdom*. Lastly, so far from *Constituting Judges* with the *Power of Life*, that He *Himself* was sentenc'd to the most *Ignominious Death*. *Briefly* as His *Kingdom* was Spiritual, so were all His *Affairs* transacted after a *Spiritual manner*.

I ſpeak not this with the leaſt *reflection* upon the *Greatneſs* of the *Kings* of the *earth*, or the *Laws*, and *Proceedings* of their *Courts* of *Judicature*, whoſe unhappy *Circumſtances* are often times ſuch, that they cannot aſſume to themſelves too much of *outward ſtate* to *retain* the *Obedience* of their *good*, nor enact too *ſevere Laws* to reclaim the *Licentiouſneſs* of their *bad Subjects*. But only to ſhew the *difference* of the *Kingdoms* of this world, and that of the *Goſpel*, in the *Adminiſtration* of their *Affairs*.

3. Thirdly, *This will appear from the manner of ſubduing His Enemies.* As He *Governs* His *Subjects*, ſo he *Conquers* His *Enemies* after a *Spiritual*, and *Heavenly manner*, not by the *material*, but the *ſword of the ſpirit.* His *weapons* are not *carnal*, *but mighty to the pulling down of the ſtrong holds of Sa-*
2 Cor. 10 4. *tan.* As the *Enemies* of His *Kingdom* are chiefly the *Inviſible Powers of Darkneſs*, *Legions of Devils*, and *Armed Fiends*, ſo He conquers them by the *Light* of His *Word*, and the *mighty Power* of His *Spirit.* By the *Miniſtry* of *Angels*, He *countermines* the *devices* of *Satan.* The *Captain* of our Salvation truſted not in His *ſword*, or *ſpear.* In His *Armoury* are found none of the *bloudy Engines* of War. His *Victories* conſiſted not of
Eph. 6. 12. *ſlaughter'd bodies*, but *vanquiſh'd ſpirits.* For He wreſtled

wrestled not against *Flesh*, and *Blood*, but against *Principalities*, against *Powers*, *against the Rulers of the darkness of this world*, *against spiritual wickednesses in High Places*. Which sometimes He *Exorciz'd* by the *Power* of His *Word*; sometimes He *cast* out by *Fasting* and *Prayer*, always subdued by Proportioning His *Weapons* to the *strength* and *cunning* of His *Adversaries*. And thus Briefly we have seen in what Respects *Christs Kingdom is said not to be of this world*. In Respect of its *Institution*, *Administration*, and the manner of *conquering its enemies*.

*And now upon a review, let us consider*, First, 1.
*whose Kingdom they belong to, who propagate Christ's after another manner, than 'twas at first founded by Him*. Who under pretence of *Zeal* for the *Kingdom* of *Heaven*, *disturb* the *Kingdoms* of the *earth*; who to *Proselite Souls* exercise unheard of *Cruelties* and *Injustice* over the *Bodies* and *Estates* of men; who found *Christs Kingdom* in *Blood*; and make the *Prince* of *Peace*, the *Author* of unnatural *War*. Who out of needless *Fears*, and self-created *Jealousies* of losing their *Religion*, are guilty of such *Practises*, as not only the *Christian*, but even *Natural Religion Detests* and *Abhors*. I hope all men will grant, that the *Peace* of the *Government* is of far greater concern,

than

than the *Toleration* of this, or that *private Opinion* in *matters* of *Religion*. For by *disturbing* that, the *Innocent* are often involv'd in *Temporal* miseries, the *Disturbers* themselves, if they perish in the *Rebellion*, are in danger of *eternal* damnation. But sure I am, no man shall be call'd to an *Account* hereafter, for not publickly exercising his own *Private Opinions*, in opposition to the *establish't Religion* of the Land; and which is by Him confess'd to hold all the *Fundamentals* of *Salvation*, and to be free from any *damnable errour*. Briefly the *Christian Religion* as it is Instituted by Christ is the *greatest security* to *Temporal Governours*; And if it be made use of to the *prejudice* of the *present Possessor*, or his *Lawfull Successor*, 'tis then abused, the *Author* of it betrayed, and the *Great Design* of it perverted.

2. Secondly, *Whose Kingdom do they belong to, who negotiate the affairs of Souls, after another manner than Christ did.* Who aim at *Superiority* in the *Church*, with a *Design* to *Lord* it over *Christs Flock*, and exercise *Tyranny* over the *Consciences* of men. Who take upon them the *Ministerial Function*, to gratifie their *Avarice* and *Ambition*, and make the *Patrimony* of the *Church subservient* to *base Secular ends*. Who if once arriv'd to a pretended *unappealable degree of Hierarchy*, presently

sently exalt themselves above all that is called *God.* These are so far from being *Faithfull Subjects* of *Christs Kingdom*, that they are the very *enemies* of *Christ.* For if the *Governours* of the *Church*, of *Good Shepherds* become *Ravenous Wolves*; And instead of *Reducing* the *Strays* to the *Flock* in the *Spirit* of *meekness*, *they* shall by their *Pride*, and *Haughtiness Drive* the *Sheep* from thence; what a sad account will they have to make hereafter to the *Great Shepherd* of *Souls.* How guilty the *Pope* and his *Ecclesiasticks* have been of this *Charge*, I shall not need declare. But so long as the *Governours* of the *Church* execute their *High Calling*, according to *Christs Prescript*, the *Practice of the Apostles*, and *Primitive Bishops*, with *Humility*, *Sobriety*, *Hospitality*, *Gravity* and *Moderation*; there is yet great hopes, that the *Governed*, the *People*, may yet bring forth the blessed Fruits of *Love*, *Peace*, *Joy*, *Obedience*, *Long-suffering*, *Goodness*, *Faith*, *Meekness* and *Temperance.*

Thirdly, *Let us enquire whose Kingdom they belong to, who would destroy all those whom they account the Enemies of Christs Kingdom, with other weapons, than He hath allowed of.* Of all *Feuds*, those about *Religion* are the fiercest. And therefore 'tis well the *Captain* of our *Salvation* hath told us what

kind of Armes we are to uſe in its *Defence*; otherwiſe the Chriſtian *Camp*, through the *Perverſneſs* of the *Commanders*, had made but one common *Field* of *Bloud*. *Lukewarmneſs* in *Religion*, or an *Indifferency* to All *Religions*, is as bad as if we profeſs'd none at all. To maintain our *Religion* by *Cruelty*, or *Injuſtice*, is worſe, than if we profeſs'd none at all. He who denies a *God*, only proclaims himſelf a *Fool*; But we want a name to diſtinguiſh him by, who makes *God* the *Author* of Impieties; or his *Religion* a *Countenancer* of *Injuſtice*. He who out of *Zeal* to *God*, robbeth *Cæſar* of his *Dues*, were it in his power, would de-throne *God*, and ſet himſelf up in His *Room*. *Jeſus anſwer'd*, *My Kingdom is not of this world*. What then ſhall we think of His pretended *Vicar*, who impudently claimeth a *Right* to all the *Kingdoms* of this world? Who whilſt he hypocritically ſtiles himſelf a *ſervant of the meaneſt of the ſervants of Jeſus Chriſt*, *Uſurps* the *Power* of depoſing *Kings*, and diſpoſing of their *Kingdoms*. To deal ſincerely with you, I think this *Impious Practice* to be one of the moſt *Irrefragable Arguments*, to prove him to be *The Anti-Chriſt*. That whereas ſome have taken a great deal of *Pains*, to prove Him ſo, from the obſcure

ſcure *Prophecies* of *Daniel*; And others with great *Labour*, and *Difficulties* have applied all the *Phænomena*, and *Characters* of the *Apocalyptical Falſe Prophet* to the Pope; This is a more ſure, and compendious way of ſtamping upon him the *Mark* of the *Beaſt*. *Chriſt* was both a *King*, and a *Prieſt*. His *Prieſtly Office*, in the moſt *ſolemn manner*, He *conferr'd* upon the *Apoſtles*; His *Kingly* He left where He founded It, *Delegated* by His *Father*, upon the *Emperours* of the world, and confirm'd that *Delegation* to us, by His own *Obedience* to *Them*. Now then if the *Pope*, out of *Great ſolicitude for the Churches committed to His charge*, makes any unjuſt *Attempts*, upon their *Regalities*, He ſtrikes at the *Kingly Office* of *Chriſt*, and endeavours-- *Solvere* 1 John 4.3.
*Jeſum*, the *Diſſolution* of *Jeſus*, as the *Vulgar Tranſlation*, and thoſe *Greek Copies* it follows, have it. Now ſince He dares not pretend to this *Power* immediately from *Chriſt*, for He cannot find any ſuch *Donation*, amongſt all the *Rights*, He pretends to as S^t *Peters Succeſſor*; *His Indirect Power*, and in *Order to Spirituals* will not ſerve his *Turn*. For to ſuppoſe the worſt; That the *Kings* of the *earth* ſhould ſtand up, and take *Council* together to deſtroy *Chriſts Kingdom*, ſhall therefore *his Holineſs* add *Impiety*

to their *madneſs*, by *Depoſing* them, and abſolving their *Subjects* from their *Obedience*? If he does, he is ſo far from being *Chriſts Vicar*, That he is a *Barabbas*, and though he may eſcape, as *Barabbas* did, *Puniſhment* in this Life; yet that eternal *Vengeance* which purſues *Robbers*, and *Murtherers*, will overtake him in the other. All that the *Governours* of the *Church* can do in this *Extremity*, is to *Adviſe*, *Admoniſh*, *Rebuke* with all *Gravity* and *Humility*; to ſet before *them the Folly and Danger* of ſuch *Councils*, and the certain *Deſtruction*, which always attends them. And if ſuch, with all other Chriſtian means prove ineffectual, they having diſcharg'd their *Duty*, muſt commit *Themſelves*, and *Their Cauſe* to *God*, in *Tears*, *Faſting* and *Prayers*; And in thoſe very *Prayers* they muſt remember more eſpecially their *Perſecutors*. Laſtly, if God ſo willeth, in a *Patient ſuffering* the *Loſs of Life*. Theſe are the only juſtifiable *weapons*, by which the *Church* of *Chriſt* oppoſeth Her *Enemies*.

And now give me leave in a few words, to bring all home to our ſelves. None of us have been ſo cloſely *Immur'd* in our *Studies*, but we muſt have obſerv'd ſomething of the preſent *State* of *Affairs*. How that our *Church* hath

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two *Potent*, and *Restless Enemies* to Encounter, the *Romanists*, and the *Presbyterians*, with all the *Inferior Sects*, that fight under their *Banner*. We have been sufficiently *Alarm'd* by the *Hellish Plots* of the one; And we have by sad Experience felt the unsupportable *Tyranny* of the other. Yet *God* forbid, that we should serve *Them*, as they would do *Us*; *Defend* Our *Religion* by the same unwarrantable *Practices*, by which they would *Destroy It*. The *Reformed Religion* of the *Church* of *England*, as it has the most of *Primitive Purity in worship, Doctrine, and Discipline*; so hath it of *Christian Loyalty*, of any other Religion in the world. And 'tis our *Happiness* to live under as *Gracious a Prince*, as ever *Sway'd* the *English Sceptre*, since the *Conquest*; Who has through his whole *Reign* been more *Tender* of the *Liberty* and *Property* of the *Subject*, than of his own *Prerogative*. Whence then these *Hideous Murmurings* and *Complainings* in our *Streets*? Whence these *Daily Outcries*, and *Fears* of being led into *Captivity*? Are they not from hence, that there are a *sort* of *restless ungratefull people* amongst us, who under *pretence* of *Securing the Protestant Religion*, would ruine the *Church* of *England*, the *best and surest Guard against Popery*? Who by *wheadling* the *People*,

with the *ſpecious Names* of *Liberty* and *Property*, would undermine *Monarchy*, the *ſtrongeſt bullwark* againſt *Tyranny*, and *Arbitrary Power*? But is it poſſible, that the ſame *cheats*, ſhould paſs twice upon a *Nation*, in the ſame *Age*? Have we ſo ſoon forgot the *Miſeries*, and *Deſolations* of the late *Uſurpation*? or being *ſurfited* with *Plenty*, do we *nauſeat* the *Bleſſings* of his *Majeſties happy Reſtauration*? We have indeed had our *Portion in this Life*. And our *Kingdom*, ſeems to have been too much of this *world*. Our preſent *Diſtemper* proceeds from a *Fullneſs of Humors*, and *Rankneſs of Bloud*. Now if we would take the *Gentleſt* way of *Cure*, we are not to *let* out, but *correct* and *ſweeten* the *Bloud*. And this in a *Moral ſenſe* cannot be done, but by *Mortification*, by ſtrict *Faſtings*, *Watchings* and *Prayers*. Our *Kingdom is not of this world*, and all that we have to do in it, is to promote the *Peace* and *Proſperity* of it, ſo long as we continue in it, and to ſecure our own *eternal wellfare*, when we go out of it. The *Founder* of this our *Kingdom* ſpent much of his time in *ſolitude*, *prayer*, and *abſtaining* from the *common converſe* of the *world*. When He was fulleſt of *buſineſs*, He often went into *ſolitude* for *Prayer*. And when He was on the laſt *Stage* of

of His *Life*, even at *Jerusalem*, He retired to the *Mount* of *Olives* to betake Himself to *Private Prayer*, and was apprehended performing the *Duty* of *solitary Prayer*. Let us in *Imitation* of *Him*, and in *Conformity* to the *Laws* of *His Kingdom*, Betake our selves frequently to *solitary Prayers*. And in our *Devout Recesses*, and *Holy Retreats* from the *Noise*, and *Impertinent business* of this *world*, Let us commend our *Souls* to *God*. And in our *prayers* bewail more especially our *sins* of *Murmuring* and *Ingratitude*, the *Cause* of our present *Distractions*, and which will, if not repented of, *Involve* us in a more *Terrible Destruction*, than the utmost *Rage* of our *Enemies* is able to *effect*. But most especially let us pray for the *safety* of His *Majesties Sacred Person*, and the *Long continuance of His Life*; for the *Peace of Jerusalem*, and the *Prosperity of Sion*. That He would *confound* His *Enemies*, and make all His *Royal Friends* to *Rejoyce*. That He would *deliver* the *Innocent* from the *Oppressor*, and bring the *perjur'd man* to *condign punishment*. That He would preserve the *purity* of the *Religion* establish'd amongst us, from *Superstition* and *Enthusiasm*. In a word, That He would infuse *Grace* into all our *Hearts*, that we may in *all things walk worthy of our High calling*.

*calling*, and ſhew our ſelves *Loyal Subjects* of *Chriſts Kingdom*, by our *ſtedfaſt Obedience* to our *Supreme Governour the King*, and to all *Subordinate Magiſtrates*, as ſent and Commiſsioned by Him. That ſo with S^t *Luke*, whoſe *Praiſe* is in the *Goſpel*, and all the *Glorious Army of Saints and Martyrs*, we may at length *Arrive* at the *Kingdom of Heaven*. Amen.

The End.